

05 106
THE
DANGER
AND *Apr: 9: 1717.*
CONSEQUENCE
OF

Disobliging the CLERGY consider'd,

As it Relates

To making a LAW for
Regulating the Universities,
and Repealing some LAWS

Which Concern

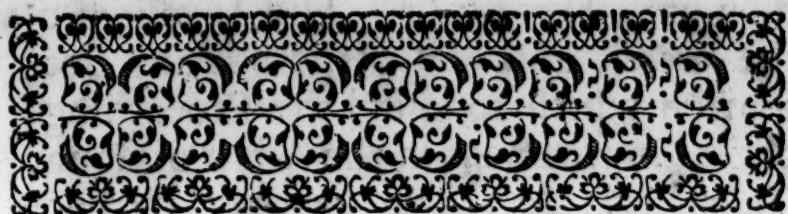
The Dissenters,

In a LETTER to a Noble LORD in
Oxfordshire.

LONDON:

Printed for J. Baker, at the Black-Boy in
Fater-noster-row, 1716-17. Price 6 d.





THE
DANGER
AND
CONSEQUENCE

OF
Disobliging the Clergy, &c.

MY LORD,

I Was just wishing for an Opportunity to Converse with your Lordship a little, on the Subject of the present Situation of publick Affairs, *in which, at this Time, the Variety is very great*; I say, I was just wishing for such an Opportunity when I happily received the Honour of your Commands in your Letter of the Tenth Instant, mentioning several Heads of Transactions now on the Stage of Civil

Government, which you desire my Opinion of; *Such as* (1.) The Invasion of the Swedes, and *whether* there is any Bottom on which to found the Proceedings of the Government in the Affair of Count Gyllemborg. (2.) The keeping on Foot a *Standing Force*, and *whether or not* the same is intended *in Time of Peace*. (3.) The lowering *the Interest of Money*, and the redeeming the Funds; and *whether* that is design'd to be Special or Universal. (4.) The Reforming the Universities and the Clergy. And (5.) The taking off the Bill against the Occasional Conformity of Dissenters, &c.

These are important Inquiries, and your Lordship, who is so well acquainted with the Situation of Things in general, could not receive any Light from me, were it not that you are pleased so much to confine your self to your beloved Retreat, and as it were to banish your self from these Parts of the World, where the Spirits of Men are so exceedingly agitated, as at this Time.

However, as all your Commands shall at all times be obey'd by me, I shall give my Thoughts upon these Heads, as much to your Lordships Satisfaction as I can; only, as I observe your Lordship is most Anxious and most Concern'd about the two last; I shall begin my
Ob-

Observations. *There* where I have Reason to think your Expectations will be most gratified, I mean as to the two great Points of reforming the Universities, and encouraging the Dissenters; and I shall adjourn the three first to the latter part of this Discourse.

Your Fourth and Fifth Question, *My Lord*, with which, as I said, I design to begin, seem to have so much Connection with one another; and the Arguments about them rising from the same Spring, that I beg your Lordships Leave to put my Answer to them into the same Thread of Discourse, *To wit*, to join the Reforming the Universities and the Clergy, with the Releasing the Dissenters from the Restraint of certain Laws.

Your Lordship, I question not, is fully convinc'd of the late Conduct of the Clergy, and of both the Universities, *a few of both excepted*; Their Conduct, as it respects the present Establishment of the Protestant Succession; their Conduct as it respects the Person of the King, and his Majesty's Royal Family, and their Conduct, as it respects the late Unnatural Rebellion; I need not Study to enumerate Aggravations, either to shew your Lordship the Ingratitude of their Behaviour, the just Abhorrence every faithful *Briton* has, and ought to have of it; OR,
the

the Necessity there is that his Majesty should Resent it: I have often enough heard your Lordship express with Indignation the Usage they ought to expect even from the most merciful Prince in the World; and yet I know your Lordship is apt a little to fall in with the common Notion, and is mighty tender in this Point of the Church, and of Resenting any Thing against the Clergy, for fear of its affecting the Church, *of which I shall speak by it self.*

Your Lordship intimates that you hear in the Country, that a Bill is brought into the House for a thorow Enquiry into, and Regulation of the Government of the Universities: And, *my Lord*, if I do not mistake your Inferences, you seem from the same tenderness I have just mention'd, to be under some Concern about it; as if it were breaking into Constitutions, invading Things sacred to particular Uses, defeating the Ends and Designs of the Founders of the Universities, and the like; as to the Politick *By-word* of the High Party, call'd, *The Danger of the Church*; Your Lordship does not seem to lay any stress upon it, which I am very glad to observe for many Reasons, but especially its being so scandalously made use of at this Time. It is true, *my Lord*, that such a Thing as

a Bill to regulate the Universities has been discours'd of, but I do not find that any thing is yet moved in the *House of Commons* concerning it: Perhaps the Gentlemen in that particular University in your Neighbourhood, are convinc'd so much of the Necessity of the Government putting them under such new Regulations, *as may effectually reduce them to their Duty*: That they see it unavoidable, and therefore conclude it will be done: For my part, I cannot assure your Lordship it will be so, but this I can with freedom affirm, That *till it is*, I see no Probability, *at least no Room to expect*, either that the Schollars, that now are in, or the Clergy who shall proceed from our Universities, shall ever be brought either to be good Subjects or good Christians; which it must be confess'd is a sad thing to say of those who are, or ought to be, both our Guides and Examples, as well of Loyalty as of Christianity.

I begin with *the Church*, my Lord, Two Things are unhappily made the Nations Grievances at this time, relating to the Church, (1.) Her Seminaries, the Universities. (2.) Her Guides, *the Clergy*, I call them thus because I may say, that *thus they should be*, tho' I cannot say, that they now Answer the Ends of those endearing Appellations.

The

The scandalous Behaviour of many of the People who now fill up the Two great Seminaries of Learning, the Universities ; and the yet more Scandalous Conduct of the Inferior Clergy, *some few of both only excepted*, is at this Time, my Lord, the By-Word of the World, the Grief of Good Men, a Reproach to the Church, and the Nufance of the Nation ; and that I may not say any thing offensive to your Lordships Ears, *as Words of Reproach must needs be to all wise Men, unless supported by Irrefragable Reasons*, I shall refer my self wholly to your Lordships Knowledge, of the Conduct of both, with respect to the present Government : Your Lordship has been an Eye Witness, *and I know it has been with Concern*, of the scandalous Practice of some of your own neighbouring Clergymen in the time of the late Rebellion ; with what Indecency they behaved to the Government, and particularly to the Person of his Majesty, and of all his Royal House : How inconsistent their Conduct has been with that Fidelity and Loyalty which they had so solemnly sworn to bear to the King in particular ; and how inconsistent with those frequent Commands of God in the Scripture, which they ought not only to obey but to direct others to obey.

And

And as I have brought it down to their particular Conduct, with respect to their Allegiance, I beseech your Lordship to take this Instance for a Demonstration of the rest, (*viz.*) That *the Clergy who Act thus*, are, as I have said, under the sacred Obligation of an Oath of Allegiance, *to one*, and an Oath of Abjuration *of the other*: They have sworn *to the King* by Name: They have abjur'd *the Pretender* by Name: And yet these Men are every Day found espousing the Pretender, drinking his Health, wishing his Return to *Britain*, giving him the Stile of the Crown, encouraging the People to Espouse him, and his Interest; reviling King *George*, calling him an Enemy to the Church, which he has embrac'd, and venturing the Church upon the Faith of one that has abhor'd and renounc'd her; and *in a Word*, on all Occasions declaring in Favour of the King's and the Nation's Enemies.

Your Lordship will bear with my Warmth in speaking of these Men: *Do these Men want to be Reform'd*, or no? What shall we call their Crime? What Name; What Words will describe it? it Borders upon High Treason, that is certain; and only wants the *Overt-Acts* to make it so; which Overt-Acts, 'tis evident, are restrain'd only for want of some

B

Power

Power to support them: But *be that as it will*, it must be acknowledg'd they are guilty of the vilest Perjury, gross, palpable and premeditated Perjury: *Is it not time*, my Lord, *these Men were reform'd?* and why, my Lord, should measures to reform these Men be apprehended as dangerous to the Church? is the Church itself strengthen'd or weaken'd by such Conduct? are these Men an Honour or a Shame to the Church? Is it the Churches Interest to have such Men in the sacred Ministerial Function? Or is it time rather they were punished, and the Church purged from a Set of People, who are not only scandalous to her, but are indeed Enemies, not to the Church only, but even to Religion itself?

I beseech *your Lordship* to look back with that just Reflection which your extensive Knowledge of these Things guides you to; there is no need that I should prove the Fact to you, who by your full Acquaintance with the Country in its several Parts, as well near *this Part*, which is the Center, as both *North* and *West* know very well, that it is not a few of the Clergy who are thus fal'n into so abhor'd a Crime, and who live in an habitual *Perjury*, defying GOD, whose dreadful Name they have invoc'd,
and

and *the Government*, to whose Justice they are exposed: I say, my Lord, it is not a few, but it is in many Places, the Generality, the far greater Part of them, and if we were to believe their own Boasts, their Number is still greater than we hope it is.

I have observ'd, my Lord, among them here, and I doubt not but upon Examination your Lordship would find it true in the Countries, that the Clergy spread about a Rumour, in order to expose the King and his Interest, *That the King is no Friend to the Clergy.*

I see no just Reason *which they have* to found this Slander upon, but their own unaccountable Conduct, from which they ought to conclude indeed, that 'tis almost impossible he should: If his Majesty acted upon Principles of Humane Nature, he really could not be a Friend to them; and we may with too much Truth turn the Tables upon them, *and say*, that whether the King is *a Friend to the Clergy or no*, it is evident the Clergy are at this time, with Exceptions only to those *otherwise minded*, no Friends to the King. On the contrary, they show themselves his most violent Enemies, irritated and implacable, and with an Enmity, not only particular and personal, but intemperate to the last Degree.

Now to bring these two Extremes to Demonstration, First, as to the King's being a *Friend to the Clergy*; if all the Acts of Respect to those that deserve well; Beneficence to the whole Body, and Clemency even to the most provoking, could denominate his Majesty to be a Friend to the Clergy, they have reason to acknowledge him *their Great Friend*, and most Generous Protector; well may that old Song made of King *Charles II.* be turn'd to the present Case in the Person of the King.

*Great George like Jehovah
Spare those would Unking him;
And warms with his Graces
The Vipers would Sting him.*

For turn but the Tables, and see the Conduct of *the said Clergy* to the King; with what Contempt is his Majesty treated among them, who used to talk of Respect due to Crown'd Heads! How do they Pray for him in the Desk, and Insult him in the Pulpit! read *the Collect* for his Majesty and Royal Family in the Church, and drink the Health of his declared Enemy at their Tables! in a Word, swear Allegiance to him in publick, and Confederate with his Rebels in private! I could descend, *my Lord*, to Par-

Particulars, and give your Lordship a black Account of the Behaviour of several of them, within the reach of your Lordships own Knowledge; who thus, by their open Conduct, have declared themselves *Enemies to the King*, both to his Person and Government, that are not ashamed even now to discover the secret Desires of their Souls to be, that his Majesty should be attack'd, nay dethron'd by a desperate Invader; and their Native Country be made a Field of Blood, the Seat of a Destructive War, and even subjected to a Foreign Yoke, rather than they should not see the King who they have sworn Fidelity to, Reduced and Deposed.

To go farther still, it is evident, my Lord, that notwithstanding they profess themselves Ministers of a Reform'd Church, and call themselves Protestants, they have yet so little regard to, or Zeal for the Safety and Prosperity of the Church, whose Sons they pretend to be, that they would venture to set up a *French-bred Papist*, a fiery exasperated Bigot to be the *Head of this Protestant Church*, whose *Danger* they have not been ashamed at the same time to Insinuate, to proceed from a Protestant Prince.

That

That King *George* is a true Friend, and affectionately engag'd to the Church by his own Choice, as well as the Ties of a Christian Prince to his Oaths and solemn Obligations; is what really I do not see any Room to Question, or need to make Proof of : But no Man in his Senses can desire he should *be a Friend* to these Men. On the contrary, by the Nature and Consequence of their own Conduct, they ought not so much as to desire he should be a Friend to them: They can pretend to nothing but his Justice, and if his Majesty should go about to oblige them *by any thing*, but the Reward of their Treason and Perjury, they would be the first Men who would make a wrong Use of it, and say openly, it was owing to their Numbers, and to the formidable Figure they make in the Church.

These are the Men, *my Lord*, who it is absolutely necessary to purge out of the Church: The Nation must do the King Justice upon them; it is an insufferable Case, and what I believe History can scarce parallel, that ever any Prince was thus treated by such an Ignominious Crew, and yet that they should skreen themselves under the Skirts of the Church.

The

The only Case that I meet with in History, that bears any Parallel to this, is the Story of *Henry III. of France*, who upon a Breach between him and the Family of the *Guises*, was insulted to that Degree by the Clergy, who took part with the *Guises*, that he was forced to Arm against them as Rebels: In the Interval of which, the Faction used him with such Insolence, that they dragg'd his Effigy thro' the Streets of *Paris*, and cast it into the Common-Jakes; and when the King resolv'd to do himself Justice upon them, and in Conjunction with the King of *Navarr*, came and Besieg'd their City; They finished their Rage, by sending out an Ecclesiastick, an Assaffine to Murther him; and the Reason the Wretch gave for it was, that *the Church was in Danger*. Your Lordship knows the Story, and cannot but know, that Prince had the justest Cause in the World, and the greatest Reason to Resent the Conduct of the *Guises*, and their Faction; Tho' 'tis true, in causing the Duke *de Guise* to be killed, he went beyond Bounds; yet was it not by any Means a Reason for their Insults of his Person, much less for Murthering him.

The

The present Case in *Great Britain*, between his Majesty and the Clergy, bear an exactness in the Parallel in many Cases, and only differ here, *viz.* That their *Idol-Duke* here, was only displac'd, not hurt; far from being Murther'd he continu'd in full Liberty, carried on his Design as far as he durst, and then ran away: No Violence, no Injustice was offered to these Men, and yet whether did they run, but into open Rebellion and War! In the Prosecution of this Treason, and in a kind of Rage at the Disappointments by the Impeachment of this Duke. They have treated the King with all possible Indignity and Contempt: They have excited Rebellion, and encouraged Traitors to the last Degree: 'Tis true, God has protected his Majesty from their Bloody Hands, and they have not been permitted to reach his Person; but it has been all for want of Power, not, for want of Will.

And now, *my Lord*, are these the Men the King must be Friends to? I would be glad they would tell us which Way they would have the King befriend such Men? It is my Opinion, which *however I submit to your Lordship*, that the only Way the King can befriend them, is to keep them from doing Mischief; that they

they may not fall into the Hands of the Hangman.

From speaking of these, let us come back to the *Universities*: Certain it is, *my Lord*, and your Lordship knows it full well, that as the Clergy came all from the *Universities*, so it is from thence they bring the *Jacobite Spirit*; and which is worse, it is from thence they drive the late Temper of setting light by an *Oath*. We have a Book lately published here, said to be written by one *Miller*, Serjeant at Law, wherein he proves, that there is not a Student in the University of *Cambridge*, but what is Perjur'd two or three times, before he rises to be Master of Arts; and that the Custom of the University, oblige them to take Oaths so in the lump, which they pass over as trifling Things, the keeping of which is of no Consequence: From whence another *Author* infers that general Contempt of the most solemn Oaths and Abjurations, which is now so Customary among the Clergy, proceeds, *i. e.* If what this Man alledges should be true, I defy the World to shew a Church so fill'd up with Clergy-men, who from their Matriculation in the Colleges to their Induction as Ministers, are brought up in Contempt of those solemn Appeals to God and Conscience,

C

which

which to all other People are esteemed the strongest Obligations in the World.

Your Lordship will not desire me to enter into any farther Reasons, why the Universities and the Clergy should be Reform'd at this Time; and why it should be proper to enter into new Regulations, and new Ways of Government, for these Men: There is the very same Reason, and the same Necessity for Reforming these Men, as there is for subduing a Rebellion, only with this Difference, That a Rebellion is an Offence against the King, and the Peace of his Dominions; but these Men make War with God and the King both together: Perjury is a Defiance of Heaven, it is a Rebellion against God, a mocking Omnipotence, first Appealing to his Omniscience, and then venturing his Vengeance and Resentment.

And for this to be the Crime of Clergy-men! who Administer Holy Things! sacred by Office, and dedicated to God in Holy Orders! Are these the Creatures, that in Defiance of Religion it self, can Act thus! giving their Faith to the King, and their real Allegiance to the Pretender! Where can this End, but in his Majesty's resolving at last to give them up to Justice, for the Safety of the whole Church?

Nor

Nor let them flatter themselves that the Government shall any longer give them the Liberty they have taken, or forbear to resent and punish their Rebellion and Perjury: If there is any Safety for the King without reclaiming them, and any reclaiming them, but by the Gallows; then I beseech your Lordship to give me a Hint what that way is, for I profess I see it not.

But in the mean time there is a Way to Support and Establish the Church of *England* without them; and that is, by turning out every Man of them, cleansing the Filth and Dregs of Disobedience out of the Church; then indeed the Church may flourish again, and not till then: After they are Expell'd, if they will fly to Rebellion, and raise Commotions as Enemies and Traitors, the Church will look on her self as no way concern'd in them, or feel any Loss, what way soever they find Occasion to make their Exit, whether in the Ordinary or Extraordinary.

And this brings me to the other Part of your Lordships Enquiry, *viz.* Whether there is any Bill bringing in to the House to release the Dissenters from their Incumbrances by the late Schism-Act, the Bill against Occasional Conformity, or the Sacramental Test Acts, &c. by

which they are kept out from those Liberties of enjoying Places and Trusts in the Government, as other his Majesty's Subjects do.

To this I Answer, *my Lord*, there is as yet no Motion made in any of those Cases, or any Bill offered to the House, as I hear of; But it is generally thought that Endeavours will be used to convince Mankind, not only of the Usefulness, but really of the Justice of such a Thing: And, *my Lord*, if it appears to be both just and necessary, I cannot think that it will meet with any difficulty in the House; I know your Lordship has entertain'd Notions of these People being *dangerous to the Church*; and this Opinion *not in your Lordship only*, but in the Minds of Thousands of other Noblemen and Gentlemen, is founded in the Prejudices retain'd against them from the beginning of the late Civil War: But *alass*, *my Lord*, that Thing is quite out of the Question now; the Dissenters of this Age have no Notions, entertain no Principles, nor have any real Interest, that looks towards such Things, as were then done: The Circumstances and Times are so chang'd, that our Dissenters would no more set up a Common Wealth, than they would set up a *Jewish Sanhedrin*, or a *Turkish*
Di-

Divan: The Dissenters are one and all, Heart and Hand, Universally, and without Exception, to one Man, in the Interest of King George.

Now, *my Lord*, it really seems something hard, and I would fain have your Lordships Thoughts on that Particular, that *King George* must throw himself into the Hands of the Tory High Church Clergy, who are *to a Man* his sworn Enemies; however pretendedly his Affidavit Subjects; and by whom, *were it in their Power*, he should be sure to be Trepan'd and Betray'd; and must divest himself of the Assistance and Duty of a great and numerous Body of his People; whose entire Affections *are with him*, their Interest wrapt up in his Majesty's Interest, who have neither Hands to Act, or Feet to step, or Tongue to speak, but as his Majesty's Safety and Influence calls them; who are always ready to sacrifice themselves for him, and even dye with him: Is this reasonable? Is the King to be supposed so weak, so ill inform'd, as to be thus entangled? His Majesty must certainly be in a worse Case than any King on Earth, *if this were so*, for he lies exposed to his Enemies, and is not at Liberty to make use of the Assistance of his Friends.

The

The Jacobites must needs be able to work up their Interest to a strange height, and to bring their Plot to a great Perfection; that the King shall sit still and see himself abandon'd by those that owe him Duty and Allegiance, *but betray and forsake him*: And at the same Time shall refuse, or rather be obliged to decline to accept the Duty and Service of a Body of faithful Servants, ready to fight for him, and to deliver him.

And let not any think, *my Lord*, that I speak too big in the Name of the Dissenters; they are a Loyal and Vigorous People, not of despicable Fortunes, and far from being contemptible in Numbers: I will make no Comparison; *but this I'll venture to say*, in Answer to the ridiculous boast of the High-Fliers and Jacobites, who pretend there are Nine in Ten of the People of the Nation, disaffected to King George: I say, give the Dissenters King George's Cause and Person to defend, and full free Liberty to Act, as they shall be guided by such a Sovereign; And let the Low-Church-Men stand Neuter, and not hazard a Man; the Dissenters alone shall drive all King George's Enemies out of Britain.

Neither is this so much a Gasconade as some may imagine, *First*, Because it

is the Jacobite Party who have put the *Gasconne* upon the Nation already, in boasting of such vast Numbers, and such a general Defection among the People; not one Word of which is true: That there are too many of the People deluded by the Assurance, and I may say Impudence of the Leaders of that Party; and in a great Measure by the miserable Treachery and Perjury of the High-Church Clergy, is to be acknowledged: But that they are equal to the Friends of the Constitution, is as far from Truth as Light from Darkness: Nor is there any Reason to call it a Boast, to say the very Dissenters, tho' not esteem'd above one Tenth Part of the whole Body of the People, are able; *especially, as before, when supported by the Justice of King George's Cause*, to drive them all out of the Nation.

It must be allow'd to be a Master-piece of Jacobite Policy, if the *High-Party* can keep the King still from the Advantage of making use of so considerable a Body of his faithful Subjects; while at the same Time they openly tell him by their Actions, that he must not depend upon them for any thing. BUT to give him their Oaths, and then deceive him.

If

If any Man is so possess'd with the Spirit and Principles of High-Church, as to perswade himself that the Dissenters should be disarm'd still ; let him but turn back and ask his own Party, why do they Arm the Papists? Shall the High-Church flie to *Rome* for Help, and upbraid the Low-Church for accepting of *Geneva* ! Where lies the Reason of this Case ? If they would take away the Strength of the present Argument, let us see them Espouse the Interest, and Embrace the Person of the King ; let us see their Zeal for the Protestant Succession, and convince the King, that his Interest and Family are safe in their Hands ; then indeed we may consider of it : But while the King is satisfied that all the *High-Party* are his sworn Enemies, I should have said, his forsworn Enemies ; That he is given up to Destruction by them ; and that they resolve to join with *Goths, Vandals, Papists, and Barbarians*, rather than not destroy King *George*, and his Interest : 'Tis Time for King *George* then to examine, who among his Subjects are really Faithful and Zealous for him and his Interest, and to be depended upon in Case of an Exigence : And if he finds there are a Body of such among his People, who are
rea-

ready to lay their Lives at his Feet ; shall he refuse them ? What a proposterous Thing must this be ?

Shall the King be driven to seek Assistance Abroad, when these are at his Hand ? Does any Man call for Help, when he has Strength enough of his own ; I must confess, it seems very strange to find the King reduced to such Things as these ; and especially when the Arguments to be brought against it are of so little Force : Indeed the Jacobites themselves have taken away the Force of all the Arguments against it ; for in a Word, the open Defection they have made from their Loyalty ; their open embracing Principles of Rebellion ; the abominable Practice of Church of *England* Clergymen, joining Hands with Popery against a Protestant Establishment ; and the bloody and fatal Consequences which naturally attend these Things, and which threaten at this Time, as well the Church as the Civil Government. These Things enervate and weaken all that can be said against giving Liberty to the Dissenters, to Act in Defence of the Government and Constitution : These Things take away all the Objections which were made formerly against the Phanaticks, as Rebels by Principle ; Enemies to Monarchy, and no Friends to

D

Cæsar.

Cæsar. They are certainly most likely to be Rebels *by Principle*, who we find are really Rebels *by Practice*: It is the Jacobite Clergy who are now the Rebels, that is evident, whether they are so by Principle, is not the Question; perhaps Nature has obliged them to rebel against Principle; and they Act the Partymen in defiance of the Light of their Reason and Conscience too. But be it which way it will, it is the Case in Hand exactly; we are now to look to what appears, and to judge of Principles by Practice, as the Scripture says, *I'll shew thee my Faith by my Works*. The Case is clear to the whole World: The Practice of the Dissenters is, and for Thirty Years past, has been a constant uninterrupted Scene of disinterested Loyalty; a steadiness to the just Principles of the *Revolution*; the Protestant *Succession*; The Persons and Government of King *William* and King *George*; from these they have never deviated in the least, or stept awry to the Right Hand or to the Left, tho' they have been in some Cases hardly dealt with for it, even since the Revolution.

Forgetting all Hardships, and without capitulating with the Low-Church for any particular Deliverance, their Toleration excepted; they have always cheer-

cheerfully join'd them on all Occasions, and faithfully adher'd to them: They have been always, and still are, im-bark'd in the same Bottom, with them join'd in the same Interest; and one cannot stand, if the other falls, in their Zeal and Affection to the Cause, Person and Interest of his present Majesty. The Hatred of the Rebel Party, the pointed Rage of their Mobs and Rabbles against them, stand as so many honourable Wounds and Scars in the Face of a Soldier; which testify their Fidelity to the King, and shew that they are look'd upon by his Majesty's Enemies, as the most dangerous People to Jacobitism in the Nation.

Here is Practice to plead in behalf of the Dissenters, the Evidence of Experience, and the Testimony of Enemies; and shall any one suspect them after such proof of their Loyalty: Its clear, the rendring them suspected, and the preventing an Union of Affection between the Low-Church and the Dissenters, is at this time the Master-piece of Jacobite Politicks, and the only Game they have left to Play, for if once a mutual perfect Confidence be establish'd and restor'd between the Low-Church and the Dissenters, the High-Church Cause is entirely ruin'd and sunk below, and

beyond all possibility of Retrieve ; and why then should not this be done : If your Lordship pleases to take your Eyes a little off from the religious Pretence against it, which indeed is nothing but a Pretence ; and look on the Political Reasons of Things, you will find all the Objections answer'd at once.

I Explain my self thus.

Be pleas'd, *my Lord*, to take the High Tory Clergy and their Friends on one Hand, and the Dissenters on the other Hand, and look on them, not in their religious Capacities, but as a Party ; and state the Case between them and one another, and between them and King George : As the Case stands between them and one another, they are Diametrical Extreame ; they are the *Poles* of the Circle, and can never appear but in Opposition : The Dissenter can as soon be a *Mahometan*, as a High-Church Man or Jacobite : The High-Church Man can as soon be a *Pagan* as a Presbyterian : Take them then as they stand to the Government of King George.

The Dissenters, to their Honour be it said, are perfectly opposite, even in Principle, and in the Nature of their being Dissenters, to the King's Enemies ; and

no-

nothing can recommend them more to the Patronage of the Laws, and the Favour of their Prince, than this, that they are his own by Principle.

The *High-Men* by the Nature of their Principles as High-Men, are Enemies to the King, to his Possession of the Crown, to all his Family, and to all his Friends.

The Dissenters Loyal by Practice, prov'd so by Experience, and an uninterrupted Series of Time, have justly wiped out the Scandal, politically cast upon their Principles by their Enemies, and want only a Liberty to make their Principles still more visible, by the Zeal of their Conduct in the Interest of their King.

The High-Men, by their traiterous Practises, betray the badness of their Principles, and show, that they only want Liberty to make it more visible, that they are Rebels from the Bottom of their Hearts.

The Dissenters joining in with the true Church of *England* Men, for *such only are the present Low-Church-Men*, stand steadily hard and fast with them, giving Heart and Hand to them, having but one Interest, one Desire, one Sovereign, and one Design.

The

The High Men joining in with *Goths, Vandals,* and Barbarians ; nay, even with the Church of *Rome* itself, rather than not bring in the *Pretender* ; show evidently, that they value neither their Posterity ; their Country or their Religion, if they can but dethrone King *George*.

This is the brief State of these People as Parties ; and shall the Dissenters, who stand thus recommended to the whole Nation, be Hand-cuff and disabled by such Laws as these your Lordship mention'd, from giving the King and his Friends their utmost Assistance at such a Time as this ! I confess, *my Lord*, it seems to me to be the most inconsistent and propostitious thing in the World ; and therefore I cannot think, but if such a thing comes into the House at this Time, all the Friends to the Protestant Interest, and to our Protestant King, will join in with it as the best step to restore Peace, Charity, and good Neighbourhood among Honest Men, and to unite all the Hearts and Hands of *K. George's* Friends, in the Great, and at present, most Necessary Work of resisting his Foreign Enemies, and discouraging Rebellion and Disaffection.

And now I have mention'd this, I cannot but appeal to your Lordship in this Case, whether you can think that any thing

thing could be a greater Discouragement to the Jacobite Interest in this Nation, than to see a perfect mutual Affection and Confidence restor'd between the Church and Dissenters.

I cannot think I need use any Arguments, to prove the Practicableness and just Reasons of it, as to former Jealousies between them. What is said already on that Head, must be sufficient; the change of Times and Circumstances, have long since removed all Ground of those Jealousies; the Loyalty of both to the Civil Interest, and the Sincerity of both to the Religious Interest of this Protestant Nation, can be no longer disputed; The scandalous Terms of Factions, Rebellions, Turbulent, Restless Enemies to the Church, disaffected, Enemies to *Cæsar*, given to Change, and the like, formerly thrown upon the Dissenters by the High-Church Men, are all now most justly and naturally, *as Dust thrown against the Wind*, flown back in their own Faces, and they cannot but take them to themselves.

There needs therefore, as I have said, no more Arguments to be used to prove how just it is that all Jealousies between the Dissenters and the Church ought to be removed; and I think then the Argument is strong, *à fortiori*: If the Causes of
Jea-

Jealousy are removed, why should the Laws, which were the Effect of those Jealousies, remain?

This is a Question so natural to what has been said, that the bare putting the Question seems sufficient; and I leave it to your Lordship's Candor, and indeed might leave it to all the Impartial Men in the World; the Occasional Bill, the Test Act, the Schism Bill; what are they all founded upon? Is it not to prevent the Encroachment and the Growth in Power and Number of a Set of People, who were to use the Language of High-Church in those Days, a Terror to the Church, and dangerous to the Government? These were the Arguments made use of to enforce the Necessity of those Laws, it is to be seen, at least much of it, in the very Wording of the Acts themselves.

If now these Arguments are destroy'd? if the Reasons which serv'd them, will now serve no longer? if the Dissenters are no more dangerous but faithful Friends to the Government? if they are no more a Terror, but a Support of the Church, where then is the Force of those Reasons which prevail'd upon the Parliament in those Days, to make those Laws against them? and why should the severity and hardships

ships of those Laws continue, when the Reasons for making them subsist no longer?

I hope these Things will fully satisfy your Lordship, and Answer all your Scruples in this Matter; if there remains any thing to Object, I shall be very glad to hear it from your Lordship, as your Leisure will permit.

I have been so long upon this Subject, that I shall be obliged to say the less to your other Enquiries; however I shall briefly touch them all.

As to the Invasion of the *Suedes*, my Lord, and the Proceedings against Count *Gyllemborg*, the Letters published by the King's Order, and which I sent your Lordship last Week by your Servant, are so clear a Demonstration of the first, and Justification of the last, that I cannot think your Lordship expects me to say any more on that Head: I know much has been offered both here and abroad of the *Laws of Nations*, and the sacredness of the Office, as well as Cabinet of a Publick Minister; which is the Repository, says *Monsieur Monteleon*, of his Master's Secrets: And I here enclose your Lordship two pieces on that Subject, which have been published here; one is called, *An Answer to the Marquis de Monteleon to the Secretary of State's Letter, about the*

Arresting of the C. Gyllenborg : The other, *A Letter to Monsieur Pettecum, the Minister of Holstein* : The last of these is no better than a Libel upon the Government, and requires rather a Prosecution than a Reply ; and the first enters not into the Merit of the Question ; but would suppose, that whether the Count were Guilty or not, he ought not to be Arrested, which Truth, if it were to be granted, then Foreign Ministers may when they please, under the Protection of their Character, enter into Conspiracies with Rebels and Traitors against the Government and Princes to whom they are sent ; which I believe your Lordship will allow would be a more evident Breach of the *Law of Nations*, than this of Arresting a Minister, and would in time be fatal to the publick Safety : As to the Certainty of the Design, and that the *Swedes* have really intended an Attempt upon *Great Britain* : I think with Submission to your Lordships Opinion, it is as evident from the Conduct of the King of *Sweden* since, as it was from the Letters which pass'd between his Minister before : And that there needs little more to be said to that Point, waiting till Time shall give us the Eclaircissement, *which cannot be now many Days* ; Our Fleet being actually sailed to the Mouth

Mouth of the *Baltick*, where its very probable Sir *George Bing* will have an Opportunity either of meeting them, in case they set out, or of locking them up in their own Harbours, so as to secure them from putting their Design in Execution for this Summer.

Your Lordship's second Enquiry, *viz.* about keeping on Foot a Standing Army in time of Peace, admits of two Replies, *First*, The King's Speech, which your Lordship has seen, assur'd us all, that his Majesty had intended a Reduction of his Forces, if this Emergence of the *Swedes* had not happen'd : And no Body disputes the Justice of keeping up such a Force now, both at Sea and Land; as may put the King in a Posture to keep in Awe the Spirit of Rebellion at Home, and repel the Invasion of Foreign Princes from Abroad ; where it will be observed, *by the way*, that the Kingdom is wholly in Debt to the Jacobites for putting us to the Expence of a *Standing Force* at this Time; But taking it for granted then, that *as I have said*, the King had intended to reduce the Army, it seems to remain in your Lordships Question to decide what shall be called a *Time of Peace*? For I must confess, to me it seems evident, that while there is a *Pretender* Abroad, and a *Faction* at Home,

and both as they really are, restless in their Designs to disturb the publick Tranquility, and set the Kingdom in a Flame ; only remaining quiet by the Awe of Superior Power, which has already reduc'd them to a Condition of Inability, to do the Mischief they appear so resolute to attempt, when ever Opportunity presents ; I say, while those things exist, I query whether any Time may be called a Time of Peace ; that is to say, in the Sense of the present Question.

From hence I infer, that it may be requisite to keep some Forces, more than the *ordinarily Establishment*, which used to be the Numbers settled for a *Time of Peace*, even tho' these Rumours of an Invasion from *Sweden* were over ; nay, tho' the Government had such Assurances from the King of *Sweden* of his not embarking in any such Enterprize, as were sufficient to make us perfectly easy on that account.

It is apparent that the Jacobites have encouraged one another to this desperate Enterprize, upon the Presumption that *half the Army would be disbanded this Sessions of Parliament* ; Count Gyllenborg's Letters says so expressly, and it must be the Prudence of the Government then to put things in such a Posture, as that the too low Reduction of Troops, *on Pretence of*
not

not keeping an Army on Foot, may not still give Encouragement to farther Attempts, as propositious and unlook'd for as those.

I take it to be a full Answer to your Lordships Enquiry, and a Satisfaction to all those who are against a Standing Army, only on account of their just Jealousies of the publick Safety and the Liberties of their Country: That as long as there is not a Disposition in the King to Rule by an Army, *so long we are safe* in the Terms of the Question, and the proportioning of Forces to the Danger in View, *is as it ought to be*, left to the Determination of the Parliament.

The Third Enquiry is, concerning the lowering the Interest of Money, and the Redemption of the publick Funds. This Enquiry, MY LORD, is not fully to be answered in these Sheets, because it is just now upon the Anvil in Parliament; and the Method they seem to Resolve on, is evident, *viz.* by raising Money at a low Interest; which it is apparent the present Glut of Wealth, *in a few Hands here*, makes easier than was ever known before, I say by borrowing Money at a low Interest, to pay off the Debts, which are now owing upon a high Interest, the Surplusages of the Funds already settled, being then reserved to pay off the Principal. This really

really seems to be the Sum and Substance of the present Schemes; and I must confess, as it appears to me, it seems to be the most eligible Method that was ever yet presented to the Nation; for raising that insupportable Burthen, and without Appearance of Injustice: FOR, it is not the Parliament who now reduce the Interest of Money in General, *that has been establisb'd already at 5 per Cent.*: But if the Glut of Money in a few Hands; *for I will not affirm there is more Money in the General.* But, I say, if the Gross of the Money lying *in a few Hands*, has by the Nature of the Thing, made Lenders Court the Government to take their Money, tho' at 3 and 4 *per Cent.* Interest; why should not the Government accept their Loan, and pay off those Redeemable Loans, which at present costs the Nation 2 *per Cent.* to 3 *per Cent.* more, by which means in Time, that 2 or 3 *per Cent.* which will so be saved, will pay all the Principal of the whole: As to a further lowering the Interest of Money in General by Act of Parliament, I believe your Lordship needs not give your self any Thoughts about it, for I do not see it is in the Design.

F I N I S.

o
r
e
r
s
e
t
i
f
s
r
t
e
t
s
s
s